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E.: Isa xi 1-9; Ezek. xxxvi 22-36; Romans viii 18 or Gal. v 13. Psalm 104.

June 8. Trinity Sunday.

M.: Isaiah vi 1-8; Mark i 1-11 or 1 Pet. i 1-12. Psalms 29, 33.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isaiah xl 12; Matt. xxviii 16 or Ephes. iii. Psalms 93, 99, 115.

June 15. 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or Romans i. Psalms 1, 3, 5.

E.: Josh. v 13-vi 20 or xxiv or Job ii; Matt. i, 18 or Acts viii, 26. Psalms 4, 7, 8.

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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"The New Servis of Bred and Wyne."

(By J. Alan Friend, M.Sc., Ph.D.)

"Item on Allhallow day beganne the boke of the new servis of bred and wyne in Powlles." Thus the "Grey Friars' Chronicle" records, in its entry for 1 November, 1552, the introduction of the Second Edwardine Prayer Book in St. Paul's Cathedral, London, effectively disposing of the assertion made by W. D. Maxwell ("Outline of Christian Worship," p. 150) that this book was never used in England.

Certainly, its first life was short, as Mary I came to the throne the following year, and restored the Mass.

Much has been written for and against the Second Prayer Book. With a few changes, it remains the Prayer Book of the Church of England to-day. Some chafe under its alleged limitations, others would echo Charles Simeon's words "our incomparable liturgy". At the time of its publication, it certainly succeeded an unpopular book. The Order of 1549 seems never to have been welcomed. Gardiner and those who thought with him might be glad that they could, by a degree of sophistry, counterfeit the Mass under the new forms, but this was never Cranmer's intention, and their claims doubtless hastened the process of revision.

New Teaching.

It must never be forgotten, in discussing the English rite, that the revisions were made for doctrinal, not liturgical reasons. It is therefore meaningless to criticise Cranmer for introducing changes from the Sarum Use, because the two books are saying quite different things. This point is well brought out by Dom Gregory Dix in "The Shape of the Liturgy." He describes Cranmer's Prayer Books as "an attempt to give liturgical expression to the doctrine of Justification by Faith." If Dix considers the attempt to be a failure, it is largely because he does not seem to appreciate fully the Protestant teachings on the matter.

On the contrary, Cranmer's work in 1552 has often been adversely cri-

ticised, for example by Proctor and Frere ("New History of the Book of Common Prayer") and Maxwell (op. cit.). The chief ground of criticism is that Cranmer tampered with the traditional order and form of the prayers. We shall deal with a few specific points later. At this stage, we should consider why Cranmer found it possible and desirable to depart from a hallowed order. He did not do so lightly, as is evident from the preface "Of Ceremonies" found in the Prayer Book. He was anxious to retain as much of the old rite as he could, and showed great skill in adapting its words to his purpose. The result is a Reformed order, beautiful and inspiring, which demands consideration on its own merits, not scorn as a "mutilated and decimated" version of 1549 (Maxwell).

"The True and Catholic Doctrine."

Crucial, of course, to any treatment of the question is an understanding of Cranmer's teaching on the Eucharist. This is given in full in his "Answer to a crafty and sophistical cavillation devised by Stephen Gardiner," which incorporates and explains his earlier "Defence of the true and catholic doctrine of the Sacrament." Here a good deal of controversy has raged. Some earlier writers supposed Cranmer to have been a Tractarian born three centuries too soon, and now Dom Gregory Dix finds him to have been a Zwinglian, using the term in the sense of "one who holds the Lord's Supper to be purely a memorial service." There is no doubt that this was one of the elements in Cranmer's view of

the Sacrament, but there can hardly be any doubt either that he saw three aspects of it, namely, the remembrance of Christ's death and passion, a fellowship rite, and a sacrifice of praise and thanksgiving leading to a sacrifice of "ourselves, our souls and bodies" which takes place not in the rite but outside it in our daily living (see W. C. G. Proctor, "The Churchman," Dec., 1951, p. 229).

It has often been said that Cranmer "turned the Mass into a Communion," and this was no mean achievement, although it seems true that, in company with the Continental Reformers, he found the people less ready to co-operate in this than he had hoped. The fellowship at communion is the centre, in a sense, of the rite, which descends from the Passover meal as its original setting. Much of the symbolism of the sacrament is lost if it be held, with Oesterley and many modern scholars (mainly English), that the Last Supper represented, not a Passover, but a simple fellowship meal ("Qiddush") such as was commonly shared by groups of friends ("Chaburoth"). However, the evidence has been recently re-examined and the identification of the Last Supper with the Passover vindicated (see, e.g., N. Geldenhuis, "Commentary on the Gospel of Luke" p. 649, D. W. B. Robinson, "Evangelical Quarterly," April, 1951, p. 127). The corporate nature of the Communion is receiving much emphasis on all sides to-day, and this is an encouraging feature of discussions on the subject.

The Presence of Christ.

What of the presence of Christ in the Eucharist? This is dealt with in the third book of Cranmer's "Answer." Above all, he insists that the presence is not "corporally in the bread and wine," but "spiritually in them that worthily eat and drink the bread and wine." "They (the Papists) say that Christ is received in the mouth, and entereth in with the bread and wine. We say that he is received in the heart, and entereth in by faith" ("Defence" p. 57, Parker Society Edn.). Nevertheless, he can say also "Christ's flesh

and blood be in the sacrament truly present, but spiritually and sacramentally, not carnally and corporally. And as he is truly present, so is he truly eaten and drunken, and assisteth us" ("Answer," p. 87). Thirdly, our Saviour "sitteth in the midst of all them that be gathered together in his name" ("Answer," p. 185). This last aspect is nobly expressed in another passage ("Defence," p. 219). "Unto the faithful Christ is at his own holy table present, with his mighty Spirit and grace . . . He that prepared the table is Christ Himself, the meat and drink . . . his own body, flesh and blood." Is not this the reason for the change of the minister's position from the mediaeval eastward-facing position of the priest before the altar to the north side or end of the table? As has been said, Christ, the unseen host, stands at His table, and we in faith see Him there. The minister, a subordinate figure in the banquet, stands to one side. The "eastward position" is of comparatively recent origin; in earlier times, it was customary for the celebrant to face the people, as if to deputise for his divine Master. This is the position adopted to-day by the Pope and by most Protestant ministers except Anglican and Lutheran. Is it too presumptuous to suggest that Cranmer's genius shows itself supremely here?

The Structure.

With this background in our minds, we can proceed to consider a few features of Cranmer's liturgy. What of its structure? Are we dealing with a dismembered Canon, "the greatest blot on our liturgy" (Procter and Frere)? Certainly, the most noticeable change between 1549 and 1552 is the way that the central prayer (the Canon) has been split, and distributed through the service. Let it be emphasised again that Cranmer's book is not a service of the Mass, and so it is pointless to criticise him for abandoning a form which had grown up to serve a sacrificial doctrine of the Eucharist. The various sections of the Canon are retained, as far as possible in the Prayer for the Church Militant, the Consecration Prayer (the title was given in 1662 to this prayer), the Prayer of Humble Access and the Lord's Prayer.

We see the Decalogue in 1552 combined with the Kyries at the beginning of the service "thus making the preparation entirely subjective, a grave fault" (so Maxwell, op. cit., p. 149). But is this criticism valid? We must remember that the normal preparation for the Communion was to be pro-

vided in the service of Morning Prayer, which is adequate and objective enough for anyone. The modern tendency to let the Communion service stand by itself is not Cranmer's doing. It would be a very good thing if the normal morning worship of the Church of England were to become once more Morning Prayer followed by Holy Communion. This would enable the proper balance between the ministry of the Word and of the Sacraments to be kept. A slight modification of this scheme is, of course, in use in many churches on two Sundays each month, and the service is not unduly lengthened thereby. Two further points come to mind. What more objective preparation could there be than a recitation of the Law of God? On the other hand, is not our subsequent confession made more real by this review of our actions in the light of God's standards?

1552-1952.

This article is the fifth in the series commemorating the 400th anniversary of the 1552 Prayer Book. We recommend that our readers should make a point of keeping or filing the whole series for future reference, and also draw the attention of clergy, theological students and other friends to the series.

Dr. Friend is a graduate of the Universities of Sydney and Cambridge, and is at present a research scientist in the C.S.I.R.O., Melbourne.

Of the Consecration Prayer, we hope to have more to say in a later article. Let it suffice here to say that it concentrates our attention on the Cross of Christ, and gives expression to Cranmer's teaching on consecration, that is, "the separation of any thing from a profane and worldly use unto a spiritual and godly use" ("Defence," p. 177). It is often objected that the prayer stops at Good Friday, and ignores Easter and Ascension Day; no doubt Cranmer's idea was to emphasise the once-for-all nature of Christ's sacrifice, and to eliminate any idea of a heavenly altar where Christ offers Himself for us (cf. the Roman Canon: "command that these be borne by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine majesty"). On this idea

we need only quote Westcott ("Epistle to the Hebrews" p. 232): "The modern conception of Christ pleading in heaven His Passion, 'offering His blood' on behalf of men, has no foundation in the Epistle. His glorified humanity is the eternal pledge of the absolute efficacy of His accomplished work. He pleads, as older writers truly expressed the thought, by His Presence on the Father's Throne."

"Our Sacrifice of Praise."

The placing of the Prayer of Oblation after the Communion instead of before it has earned Cranmer much criticism. And yet, his purpose is obvious enough. We are not worthy to offer anything to God, but, sinful as we are, we can receive Christ in faith in the Sacrament; "our sinful bodies" are "made clean by His body, and our souls washed through His most precious blood." Thus we can give back to Him all we have—the life He gives us. This is the sacrifice well-pleasing to God, and recognising this, we join in a hymn of praise to the God Who, Almighty as He is, yet came down to earth in the Person of His Son, to die and rise again for our salvation. How fitting is the Gloria to express what our feelings must be when we think of these things. Our Communion service is not unduly subjective; it is linked at all points with the historic facts of the New Testament.

How better could we conclude this memorial of Christ's Passion than with a prayer to Him Who now sits on the right hand of the Father in glory until He comes to judge the world and reign? The eschatological note is very strong in the Biblical accounts of the Last Supper, and it is apparent in our Communion service, although it could well receive more emphasis than it does. This is hardly the place to suggest how such a result might be achieved, except to quote R. R. Osborn ("Holy Communion in the Church of England," p. 103) to the effect that to expand the present Anamnesis, with its emphasis on the Cross "becomes like a request for another item after the finale of a symphony."

No one would suggest that Cranmer's work is perfect—no human endeavour is—but except in some details, recent efforts at revision have not been for the better. No doubt this is because revisers have frequently tried to graft sacrificial teaching on to a liturgy which was not designed to contain it. Successful revision, where necessary, must be carried out in a spirit sympathetic with the original structure.

EVANGELISM: BILLY GRAHAM'S METHODS

One of the best known American Evangelists of the present time, Dr. Billy Graham, recently addressed a group of clergy in London, under the auspices of the World's Evangelical Alliance, on his methods. The following report is from the "C. of E. Newspaper":—

"Dr. Graham is a young man of great energy and forceful personality and it seems clear that his organisation and the evangelistic methods are making a real impact in the United States. In his lecture, which lasted for an hour and a half, he drew attention to certain things of great importance.

The Need.

"His first point was the extent of the spiritual and moral declension of the U.S.A. during this century. Corruption and immorality, as is seen in the criminal and divorce statistics, has followed from a loss of belief in God. America stands under the judgment of God and unless there is true revival, the materialist ideology of Communism will fill the spiritual vacuum. God's judgment falls upon nations as well as individuals who refuse to accept the divine forgiveness and amend their evil ways. The purpose of his evangelistic campaigns is to recall the nation to God and to revive the Church.

Within the Church.

"Dr. Graham emphasised that evangelism must be within the Church and he quoted with full approval the

definition given in the "Report on the Conversion of England." To this end, he always works closely with the organised denominations and his campaigns, which usually last five weeks, are planned in the closest co-operation with the local churches, at whose invitation they are carried out.

"Christians in the locality are trained as counsellors to help the converts and the Churches follow-up the campaign by shepherding those who have signed the cards provided at the meetings. The speaker emphasised the fact that his appeal was not emotional but was directed to intellect and will. Bible study was an essential point of the follow-up work and groups were formed in the churches to promote a greater understanding of the Scriptures. In addition to the great meetings which were organised, wide use was made of radio and television and thousands of letters were answered annually.

Finance.

"Dr. Graham had some important comments to make on finance. Financial malpractices in evangelistic campaigns in the past had done much to discredit the word "Evangelism." He has guarded against this by publishing all accounts in the local press and by ceasing to take collections when the expenses of each campaign have been met. In conclusion he gave as his opinion that Britain has evangelists who are second to none in the world and that several of them had made a deep impression in the United States."

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DR. BARTON BABBAGE FOR RIDLEY COLLEGE.

The Dean of Sydney, the Very Rev. Stuart Barton Babbage, has resigned his Deanery to accept the position of Principal of Ridley College, Melbourne in succession to Bishop Donald Baker.

Dr. Babbage is a New Zealander, and was a Foundation Scholar of St. John's College in Auckland University College, where he graduated M.A., with 1st Class Honours in history in 1936. He was for a time at the Bible Churchman's College, Bristol, and while reading for a Ph.D. in history at London University was on the staff of Oak Hill Theological College.

Dr. Babbage was ordained in 1939 by the Bishop of Chelmsford to a curacy in Romford. After being for a time on the staff of Trinity College, Glenalmond, Scotland, he was from 1942-1946 a chaplain, first with the R.A.F. and then with the R.N.Z.A.F., spending some time as a Senior Chaplain in the Middle East. He came to Sydney in 1946 and in 1947 was appointed Dean of St. Andrew's Cathedral.

Dr. Babbage's special qualifications are in history. He studied with Professor Norman Sykes in London (now Dixie Professor of Ecclesiastical History in Cambridge) and did research into the relation of Puritanism and the Church of England during the early part of the 17th century.

The Dean is, however, interested more widely in Theology, especially the Doctrine of Man in relation to modern writers and modern thought, on which subject he has given many "Lectures for Everyman" in Sydney and elsewhere.

The Dean is an Examining Chaplain to the Archbishop of Sydney, and is a member of the Board of Studies in Divinity in the University of Sydney.

Since his student days, when he was President of the Evangelical Union in Auckland University, Dr. Babbage has been associated with the Inter-Varsity Fellowship.

He was the first Secretary of the Biblical Research Committee of the British I.V.F. and since coming to Australia has been a vice-president of the Australian I.V.F.

Mrs. Babbage is also a graduate of London University (B.Sc., Econ.) and was an officer in the W.A.A.F. during the war. They have four children.

The appointment of Dr. Babbage to Ridley College will not take effect until the beginning of the next academic year, early in 1953. We extend our hearty good wishes to him as he prepares for this new and important position.

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Primate's Impressions of Aborigine Work

The Archbishop and Mrs. Mowll, with the Rev. J. B. Montgomerie, returned to Sydney on the 2nd June after an extensive tour of Aboriginal Mission Stations in Arnhem Land and North Queensland. Two hours after his arrival His Grace addressed a meeting of the General Committee of the N.S.W. Branch of C.M.S.

It was the first occasion that any Primate has visited C.M.S. Stations in Arnhem Land and it caused great excitement amongst the people. After leaving Adelaide the Archbishop stopped at Alice Springs, where a visit was made to the A.B.M. half-caste Mission. Many of the children who were at Mulgoa during the war years are now living at this Mission. Friends who knew these attractive children will be glad to know that they are extremely happy under the care of Sister Eileen.

The Archbishop was greatly impressed by the spiritual keenness of the young missionaries on the three C.M.S. Stations. The team at present consists of ten at Groote Eylandt, with Mr. Kevin Hoffman as missionary in charge, twelve at Roper River, under Mr. Colin Gilchrist, and ten at Oenpelli, with Mr. Stuart James in charge. The Archbishop said it was a joy to have fellowship with them and to find them all so truly devoted to the Lord.

The Archbishop's route took him first to Darwin, where a special plane flew the party to Oenpelli, where they stopped for an hour or two, thence across Arnhem Land to Groote Eylandt, where they stayed three days. They returned to Darwin via Roper River and Oenpelli, staying two days in each place.

The Aborigines greatly impressed the Archbishop. He recalled that he met many who were taller than himself and who when they shook hands with him gave evidence that they were not only tall, but full of muscle. Their physique surprised him, whilst

their speed of foot is remarkable. The Archbishop was able to enjoy deep fellowship with the keen Christians amongst them.

The Archbishop spoke of the devotion and Christian character of many of them and referred in particular to men like James at Roper River, who are already leading the services, and others who gave promise that with special preparation they might be commissioned as lay readers and even ultimately be ordained.

During the tour the Archbishop inspected every aspect of the Mission life, in particular he saw the agricultural side of the work, which is making such progress under the guidance of trained agriculturalists, although the present drought has done great damage to the gardens and farms. This aspect of the mission policy has given the missionaries a very valuable approach to the Aborigines.

Perhaps the outstanding feature of the visit was the Baptismal and Confirmation

Services which were conducted on each station. Altogether thirty-five Aborigines were baptised. Furthermore, at Groote Eylandt he baptised Robin Christine, daughter of Mr. and Mrs. Wilson, and David Kevin, son of Mr. and Mrs. Hoffman, whilst at Oenpelli Brian Stuart, son of the Stuart James, was baptised. At Confirmation Services held at each station fifty-five Aborigines were confirmed, following which Communion Services were held. Altogether, ninety Aborigines knelt at the Lord's Table at the three celebrations of Holy Communion. It is encouraging to know that there is a steady progress in the number of Aborigines seeking Baptism and Confirmation.

The Archbishop spoke in appreciation of Mr. Montgomerie's attention to detail in the matter of the complicated itinerary and his general supervision of the whole tour. Finally, he recalled that just prior to his going north he had unveiled a new window in St. Andrew's Cathedral which shows Aborigines talking to Americans at the beginning of the War, and asking whether they were Christians. Were their wives Christians? and their children Christians? May it please God that the day may not be far distant when we find more of these Aborigines bringing the Gospel to many white people who so badly need it.

The full story of this extensive tour, which covered C.M.S. and A.B.M. Missions, will be told by the Archbishop and Mrs. Mowll in the Chapter House on Saturday, 14th June, at 8 p.m., which should be an occasion of great interest to all who are concerned about missionary work amongst the Aborigines.

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NOTES AND COMMENTS

June 5th has been determined by Governmental decree as the day on which her subjects the Queen's Birthday.

Gracious Queen Elizabeth II. It was so arranged in order to avoid clashing with the Church's great Festival of Easter (the correct date being April 21). It comes in close proximity to May 24th, our great Empire Day, so wisely chosen in perpetual celebration of Victoria the Good, the great-great-grandmother of our present Queen, and one of the greatest Empire-builders in our Empire's history.

It is a matter of general thanksgiving that our beloved Queen Elizabeth follows in the train of definitely Christian rulers of whom her late lamented father and the beloved Queen Mother were in the recent reign outstanding for their loyalty to those Christian principles in which they had been nurtured.

We shall not soon forget the solemn pledge of loyal service to God and the people of the Empire our beloved sovereign made in her broadcast to the Empire on the attainment of her majority. And the quite recent message to youth, adds to our gratitude to Almighty God for His gift to us of such a Sovereign Lady. With all our hearts we re-echo the old familiar prayer, "God Save Our Queen."

"Wars and rumours of war" — outside and inside! That is the parlous condition in which the world finds itself today. But the inside war-rings are the more to be deplored. Look where we will in the free countries of the world, and we are amazed to see strikes on every hand. And what are strikes for the most part, but wars against the people who form the nation. In those countries, like our own, where the courts are open, where men are able to seek for justice in all relations of life, it does seem a fratricidal thing for the production and commerce of a nation to be held up because men and women refuse to trust the men who are carefully chosen to administer the law and to see that justice is done to everyone. We are gravely lacking in consideration for one another when, in conflict for what we believe to be our rights,

we utterly disregard the rights of other people. Our disregard for others tends to leave us an easy prey to unprincipled men who for their own nefarious ends seek to keep our community life in a ferment.

It seems quite time for another "Appeal to the Nation"—an appeal for us all to seek the will of God, in leading us to repentance and prayer, in order that real peace and harmony may prevail in our midst. He alone "is the God Who maketh men to be of one mind in a house" and in a nation.

Dr. Garbett has just issued a book entitled "In an age of Revolution."

An English paper has devoted a very sympathetic leader to the subject indicating a strong sympathy with the Christian position against Marxism. The Archbishop, it will be remembered, has been on almost a world-wide tour, and in spite of increasing age, has been able to sum up the tragic position in which we find ourselves, as world citizens, today. This great crisis is largely due, in his opinion, to the rejection of the Christian faith and the uncompromising attack upon western civilisations. The front-rank enemy is Marxian Communism, which is dominant in Eastern Europe and in theory and practice is opposed to world peace. Dr. Garbett points out that there are fundamental differences between Christianity and Marxian Communism.

(1) Communism is a materialistic creed. Matter is everything. God and eternity of life are a delusion. (2) The Christian view of man teaches his greatness as created by God to love and to serve with eternal life as his destiny. Marxism denies him dignity and rights and ridicules his hope. Man is just a pawn in the service of the state which is the absolute heartless director of his life. It is a timely warning from a sober-minded ecclesiastic of solid intellectual powers. We have evidence of the reality of danger, whichever way, we look. But more and more we are beginning to realise that this dangerous teaching and inhuman practice is not something merely in other lands like Russia and China, but it is fighting for power in practically every land we can think of.

Dr. Garbett is concerned lest we should let ourselves and our country be caught off our guard. We know that, here in Australia, our peace and prosperity are being relentlessly endangered by that "fringe of lunatics" who may be more accurately described as under demoniacal possession.

Clergymen are sometimes embarrassed, as they conduct Mothers' Union services, to find themselves praying that they may be faithful wives and loving mothers.

Perhaps such clergymen may be encouraged by the following outline of a week-day chapel service recently held in a college in Cambridge:

Day: St. Agatha, V.M.

Intention for prayer: The Mothers' Union.

Lesson: The 5 foolish virgins.

Hymn: E.H. 530.

Hymn 530 in the English Hymnal contains such lines as

"Thou hast crowned us with an honour,

Women never knew before."

and "May we keep our holy calling, Stainless in its fair renown."

Our informant comments: "Why the service ever took place I can't guess. The chaplain was the only married man present in chapel, and before the service ended, there were many puzzled expressions on the faces of the young gentlemen who formed the congregation!"

Perhaps the chaplain in question, who has recently published a book on primitive monasticism, felt in need of a redress in spiritual balance!

Colleges and chapels are not, however, the only places where strange things happen. Despite the fact that only one "use" is permissible in the Church of England, that of the 1662 Prayer Book, there is grim truth in the following recent note by "Watchman" in the "Church of England Newspaper":

Many years ago I listened to an address by the Rev. Dr. Oscar Hardman, now vicar of Christ Church, Lancaster Gate, and then associated with King's College, London, on the subject of the various uses to be found in English churches.

I was puzzled by one use which he referred to as the "W.V.L."—puzzled until he explained it as "What the Vicar Likes." In my youth and innocence, I felt that the learned doctor was perhaps exaggerating a little; but time marches on and we learn that eccentric uses are not so rare as we might think.

MEDITATION.

Calvary Covers It All.

(By the Rev. T. P. Eglington, B.A., Rector of Robertson, N.S.W.)

"By one offering He hath perfected for ever them that are sanctified."
(Heb. x 14.)

We are living at a time when voices may be heard denying the redemption that God has provided through the Blood of the Cross, and it is essential for us to affirm the finality of Christ's death as a sacrifice for sin, and to proclaim the completeness of the salvation that can be found in Him.

The mediatorial work of Christ is rightly to be regarded as a subject for reverend thought and devout meditation. Besides the many typical and prophetic references to the death of Christ in the O.T., the subject is mentioned no less than 170 times in the N.T. Still more striking is the intense personal interest shown throughout the history of revelation. The death of Christ was the subject of deep interest to the angels of heaven (1 Pet. 1 12) and this is the more remarkable when we remember that they themselves, as sinless beings, stood in no need of the redemption which the death of Christ procured. The subject was also a matter of earnest enquiry to the prophets of the O.T., who testified to the sufferings of Christ (1 Pet. i 11) and their interest is shown by the fact that the predicted sufferings lay in the future, far beyond the horizon of their own times. The subject was also one of constant meditation to the Apostles as they sought to interpret the Cross in their preaching and writings, although at first they had been so slow to understand the necessity of the sufferings of their Lord (Matt. xvi 22). And down the ages, the martyrs, when faced with fiery ordeal, have been ready to lay down their lives for the sake of Him who had loved them even unto death. Angels, prophets, apostles and martyrs thus bear an impressive witness to the significance which the death of Christ held for them, while a great host, gathered in a great circle

round the Lamb of God in the courts of heaven, unite in a great act of praise and worship,

"And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation."
(Rev. v 9.)

A Great High Priest.

The O.T. has made us familiar with the ideas of priesthood and sacrifice. At the time of the Exodus Aaron was chosen High Priest, and his sons were constituted the beginning of a hereditary priesthood that lasts throughout the O.T. period. Certain imperfections, however, were inherent in this system. The Levitical priests were themselves sinful and mortal, and they

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were required to offer sacrifices that were not able to take away sin. These imperfections go to the very root of mediation and expiation and show that the whole system was but the shadow of some greater substance that was to come.

It is when we turn to the N.T. that we find these imperfections done away and they are done away in Christ, who is the substance of which the earlier system was the shadow. Like the Levitical priests, He is taken from among men, but, unlike them, He is without sin, either original or actual, while His priesthood stands in the power of an indissoluble life which cannot be terminated by death. On the human side, in virtue of His perfect humanity, Jesus has a compassionate knowledge of the needs of the human race; He can sympathise with those who are out of the way; He can succour those who are tempted, having Himself been tempted, yet without sin; and He can be touched with the feelings of our every infirmity. On the Divine side, Jesus, though He were a Son, learned obedience by the things which He suffered, and being made perfect, became the author of eternal salvation, called of God a high priest after the order of Melchisedec. (Heb. v 8-10.) The Incarnate Saviour, holy, harmless, undefiled, separate from sinners, and made higher than the heavens, is thus perfectly qualified to make reconciliation for the sins of the people, which He did when He put away sin by the sacrifice of Himself. Here is indeed a perfect Priest, the only true priest in the whole of God's universe of heaven and earth.

A Perfect Sacrifice.

The second imperfection inherent in the Levitical system lay in the sacrifices that the priests were required to make. The sacrifices were animal sacrifices, which were offered in accordance with the instructions given in the book of Leviticus, and their imperfection is shown by the fact that they were repeatedly offered, day by day and year by year, throughout the O.T. period,

the repetition itself suggesting they were not final as an expiation of sin. Although they could procure a ceremonial purification for the worshipper, they could not take away sin, or cleanse the heart and conscience of the worshipper or establish a true covenant relationship with God. Once again, all these imperfections are done away in Christ. Over against the many sacrifices of the Levitical priests, Christ, who was once offered to bear the sins of many, has made one sacrifice for the sin of the world, a sacrifice so perfect that it need never be repeated. Over against the ineffectual sacrifices of the old system, Christ, by the sacrifice of Himself, has put away sin, so that His death, as a sacrifice for sin, has become final in the absolute sense of the word. Over against the blood of bulls and goats, which gave only a ceremonial purification, the Blood of Christ, who offered Himself without spot to God, is able to cleanse the heart from sin and to purge the conscience from dead works to serve the living God (Heb. ix 13-14). And over against the Old Covenant, mediated by Moses, stands the New Covenant, mediated by Jesus Christ, in which redeemed men are brought into a true relationship with God, and into a living fellowship with Him.

A Complete Salvation.

Nothing could be more encouraging to the reader of the N.T., or to the faith of

the Christian, than the completeness of the salvation offered in Christ, a completeness that covers every aspect of that salvation. God's justification of the Believer is so entire that no one shall be able to lay anything to his charge, or to bring him into condemnation, or to separate him from the love of Christ (Rom. viii 33-35). Again, in speaking of the forgiveness of sins, the forgiveness given by God in Christ is so absolute that the sins will be remembered no more (Heb. x 17). Likewise, the Blood of Christ is able to cleanse from all sin, enabling the Christian to maintain unbroken fellowship with God (1 John i 7). Every Christian, as the redeemed possession of God, has been sealed with the Holy Spirit as the earnest of his inheritance (Eph. i 13). So, too, in speaking of the eternal security of His own, our Lord has said that they would never perish, and that no man would be able to pluck them out of His hand (John x 28). As members of the Body of Christ, Christians will be presented to God without spot, or wrinkle, or any such thing, holy and without blemish (Eph. v 27). The high destiny that awaits the children of God is that they will finally be conformed to the image of His Son (Rom. viii 29).

Verily, Christ is able to save to the uttermost all who come to God by Him, for by one offering He has perfected for ever those that are sanctified. We are indeed complete in Him (Col ii 10).

CORRECTION.

We regret that, owing to the inadvertent omission of a line from the article "The Holy Ghost: The Comforter," in our last issue, the incorrect statement appeared therein that "in John xvi 13-14, The Spirit of Truth is spoken of as the Son of God." It should have read "The Spirit of Truth is spoken of as 'That Person' who should glorify the Son of God."—Ed.

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"Some Tendencies in British Theology," by J. K. Mosley, D.D. S.P.C.K. 10/6. English Price.

"The Fullness of Christ" (report presented to the Archbishop of Canterbury; S.P.C.K. 3/6 (English price).

Each of these books makes an illuminating commentary on the other. Dr. Mosley's, posthumously published, is a retrospect of theological developments during the past seventy-five years in England and Scotland. It is a very fine example of dispassionate, lucid, sympathetic exposition. By supplying a positive appreciation of the diverse standpoints adopted by modern British theologians and thus throwing into relief their infinite variety, the book forms an excellent introduction to "The Fullness of Christ," a report in which a group of Anglican Evangelicals, led by the Archdeacon of Sheffield, seek to crystallise the points of conflict between "Catholic" and "Protestant" in the Church of Christ and to suggest practical means towards reconciliation and unity. It is intended to be read as a companion document to (the Anglo-Catholic) Catholicity and (the Free Church report), The Catholicity of Protestantism. The writers' thesis is that the reason for the Catholic-Protestant conflict—played out on the grand scale at the Reformation, but often reproduced since—is, fundamentally, spiritual. Both sides, broadly speaking, are right in what they affirm and wrong in what they deny. The only way for "the Church's growth into Catholicity" (as the sub-title has it) is for the two traditions to live together in tension, neither disowning the other, but studying and sifting what the other puts forward, till synthesis be attained; a process calamitously short-circuited when one side forces schism. "All have won, and all shall have prizes"—unless sin intervenes and washes out the prize-giving. Where this has happened, the two parties should re-unite on a broad platform consisting of the positive affirmations of both sides on soteriology, authority and the Church, even though apparently inconsistent. Synthesis will come in time.

This refurbished version of the via media is (in the time-honoured Anglican manner) produced by a historical line of approach: by reviewing "traditions." It is grounded on what is, to the writers (who make no attempt to prove it) an axiom of the philosophy of Church history; that the church was intended by its Lord continually to "grow towards 'fullness' of theological understanding by the assimilation of successive Spirit-given insights into an ever-enlarging synthesis. Is such an axiom theologically warrantable? And, supposing it is, is such an approach as this theological in any sense? Have not the authors laid themselves open to the perennial criticism that Anglicans burke theological issues by appealing to history? These are the questions which must be answered before judgment can be passed on the report's value, or on its right to stand as representative of Evangelical opinion in the Church of England.

—J. L. Packer, Wycliffe Hall, Oxford.

Joseph and a Greater than Joseph by Wallace A. Guilford. Christian Press, Sydney, 1952, pp. 120. Our copy from publisher.

Few men in Australia know more about winning children for Christ than Mr. Guilford. It is more than 20 years since the reviewer, as a small schoolboy, used to stand

on the footpath outside his school and listen to Mr. Guilford tell Bible stories from the platform of his waggon, and watch his lighting illustrations in crayon. It is a pleasure to see now in print his treatment, in extenso, of the story of Joseph, together with his own most effective "stick" illustrations. It will be a help and a model to all teachers of children (including, be it not overlooked, parents!) who sooner or later must tell their children the story of Joseph and of Jesus, the greater than Joseph.

We can do no better than endorse the words of Mr. J. Oswald Sanders in regard to Mr. Guilford's book: "This book will help workers among youth in three directions. It will instruct them in how to tell a Bible story graphically and with local colour; it will demonstrate how to adduce moral and spiritual lessons from the story; and most important of all, it will show how to find Christ in all the Scriptures."

"Friends of God." Stories told in the Sunday School of the Air, by The Children's Padre. Christian Press, Sydney, 1952, pp. 55. Our copy from publisher.

The Rev. Dudley Hyde, LL.B., here recounts "Some of the questions that Christine Mary and Christopher John asked . . . and some of the stories that the Padre told . . . and some of the prayers that they made up for themselves." Five such questions are asked and stories told. The printing and illustrations (except the cover illustration) of this children's book are commendable. The latter are sketch illustrations in red, and make the book a fine production. There is a misprint under the illustration on p. 33 however.

The approach to children in these stories is fresh and healthy, though the reviewer has his doubts about the comparison between the rivers and sea in the second story. Perhaps it over-magnifies the ocean and takes pathetic fallacy too far. However, all the stories are well told, and it is good to see such a fine standard of production in Australia.—D.R.

"The Christian Mission," by Max Warren, published by S.C.M. Press at 7/6, pp. 128. Our copy from the Publisher.

This is an exceedingly interesting little book from the ready pen of Canon Warren. But let no man be deceived by the slimmness of the volume into thinking that this is a "slight" book. Careful reading and much hard thinking will be needed to appreciate the full force of some of the chapters, and, even when we disagree with the Canon's conclusions, the labour will be well worth while. The reason for this is that, as usual, Max Warren excels in analysing contemporary situations; sometimes the analysis is brilliant and penetrating, and always it is stimulating and thought-provoking. We may not always be convinced that the suggested remedies are equally clear sighted, but after all diagnosis is the most important part of treatment. The peculiar and grievous heresy of our twentieth century is that we are so often apt to think that it is the only part of treatment; and Canon Warren does not fall into this error.

This book deals with the Christian task in the twentieth century: the author is concerned that we do not, so to speak, departmentalise God—make Him the "God of the Church," not the "God of politics and social life," to quote East African's impassioned

protest. Now no thoughtful Christian can fail to agree that "God is one God," but we should have thought that the peculiar need of our time was rather that men should be reminded of the other-worldliness of the Christian Gospel. This need may not be so apparent in Australia, where we still ride the Golden Fleece for our Pegasus, but it is abundantly apparent in Europe, and, for quite another reason, in the Americas. Never was there a time (we venture to say) when the "social conscience" was more alive and active; never was there a time when men were in more danger of forgetting that the Kingdom of God is not meat and drink and housing, but a system of spiritual values. True, because this "system of spiritual values" means the acceptance of the absolute lordship of Christ, and because spiritual values must needs be expressed in physical activities, there will and should be "signs following": amelioration of social conditions, for instance, broadly speaking, should and historically often has followed the preaching of the Gospel, but the two are not identical.

Further, we do not find in the New Testament that "the Gospel of the Cross is to be proclaimed in such a fashion that it meets the felt needs of men." We find that the Gospel is preached as meeting the true needs of men, felt or unfelt; we have no justification for pointing at an ideal social order (which men to-day may well desire as an intrinsic good) and saying that if men would have that, they must follow Christ. That would be idolatry; we condemn what we are pleased to call the "State worship" of imperial Rome or modern Fascism, but we fail to see that we come under the same condemnation. We pride ourselves that we do not worship an individual man; but is it any less idolatrous to worship man in the mass? No: the Biblical way is to point men to Christ as "the Way" to be reconciled to God. We may legitimately point out to the enquirer that the State is, in the last resort, only a complicated pattern of personal relationships, and that, given a right personal relationship with God, God will steadily change the individual's other personal relationships on the manward side—whether as subject or ruler, or master, or worker, or husband, or parent, as the case may be. We may even, as apologists, say that when sufficient of these personal relationships have been transformed by Christ, then we may begin (albeit with caution) to talk of a Christian State, which will express the laws of its own being in those pattern of behaviour that we call a Christian Social Order. But we do not follow Christ that we may produce this; we produce this because we follow Christ.

Now, Canon Warren explicitly states his adherence to this view; but, in all humility, we submit that we are not completely convinced of the consistency of his adherence to it in this present work. This is a peculiar danger to those who see as clearly as he does the challenge of the West European "Welfare State" on one hand, and the Communist State on the other: in one's anxiety as apologist to present the Gospel in terms that shall not only be "generally understood of the people" but also acceptable to them, one may succeed at the cost of unconsciously denying one's own basic theological beliefs.

With these provisos we may congratulate Dr. Warren on the production of a good, if slightly unequal, book. He has fine words to say on the Chaldeans, Mao Tse-tung, and Stalin as at once God's unconscious "servants" and yet standing under the judgment of God; to this we set our Amen.

The analysis of Communism is excellent, and could hardly be bettered in brief: the second chapter contains wise words on the Social Service State, while we do not pretend to agree in detail. To the present reviewer, some of the most interesting remarks in the book are concerned with the duties and possibilities of Christian witness in a Communist State—a very real problem to, let us say, our brethren in China. The chapter on "The Meaning of the Mission" seems to us to be a little unequal; its best section is the summary and analysis of the Abbe Michonneau's classic "Revolution in a City Parish," with its impassioned plea for the universal acceptance by the church of its missionary vocation in a pagan western world. Many will enjoy the chapter entitled "Missions" for its racy "rationale" of the very existence

of missionary societies, where Max Warren speaks from a full heart. In sum, this is a stimulating book, illuminated by flashes of insight and real spiritual penetration but at times, it seems to us, betrayed into somewhat false positions, and therefore to be read with discrimination. It is not only interesting in itself, but also as a sign of the times. It is no accident that the theme of the current number of "The Churchman" is "The Christian Mission," and readers are advised to consult Canon Warren's book as background, in preparation for the meeting of the International Missionary Council at Willingen in Germany this July. Thoughtful readers of this review could do no better than obtain and read this journal, to which Dr. Warren and others have contributed articles.—R.A.C.

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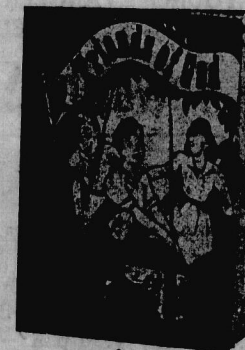
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DEVOTIONAL

FIRST SUNDAY AFTER TRINITY.

15th JUNE, 1952.

On the First Sunday after Trinity we commence the second half of the Christian Year, which specially deals with the practical, rather than the doctrinal, side of the Christian Religion. The Gospel (St. Luke xvi 19-31) tells of the terrible results which must follow a selfish life. Dives, living in comfort and luxury, left a beggar at his door without succour. It was purely a sin of omission. He was not charged with the sins of gluttony, or drunkenness or immorality; he only failed to give help in time of need. In the next world came retribution; Lazarus in Abraham's bosom, Dives in torments. The position is clearly expressed in Abraham's words: "Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

The lesson is summed up for us in the concluding words of the Epistle for the Day. If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from Him, "That he who loveth God love his brother also." "True Christianity must find expression in acts of love and kindness towards those for whom Christ died." This principle applies to material things. St. James says, "If a brother or sister be naked and desti-

tute of daily food, and one of you say, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

But the principle applies also to spiritual things. The Non-Christian world lies at our door, hungering for spiritual food. We enjoy our Christian privileges and are in constant touch with Christ the Bread of Life. He says "Give ye them to eat." And if Dives suffered so severely for failing to give earthly food to Lazarus, what will happen to professing Christians who selfishly enjoy their spiritual privileges, and care nothing for the needs of the millions of Moslem and heathen people who have no hope and are without God in the world?

SECOND SUNDAY AFTER TRINITY—22nd JUNE, 1952.

The Gospel for the Second Sunday after Trinity (St. Luke xiv 16-24) brings to us a warning against such absorption in worldly interests as causes us to neglect the things which are spiritual. The warning is conveyed in the form of a parable, telling of a great supper, and of the invited guests, who, when they heard the gracious invitation, "Come, for all things are now ready," "all with one consent began to make excuse." We may pass over the first and obvious application of the parable to the Jewish nation who rejected the Lord, and look around us in the twentieth century to find a similar condition of things prevailing.

The invitation of the Gospel is proclaimed on all sides, but often falls on deaf ears. Multitudes never enter a place of worship, or seem to take any heed of spiritual things. The feast is provided, but they do not come to partake of the bread of heaven. The excuses are still the same. People are immersed in their property, their business, their domestic life, and can find no time for God.

But even to professing Christians, who, as a rule, seek to honour God, His Day, His Word, and His House, comes the subtle temptation to allow the things of this world to cloud the spiritual vision, and deaden the spiritual life. Who has not observed the danger of riches in this connection? It is still hard for the rich man to enter the Kingdom of Heaven. And the stress of business, does it not sap the spiritual energies of many of God's servants? And what of domestic ties, which in their right place are so great a gift and blessing from God? Are there no parents who, on this plea, keep their sons and daughters from serving the Lord in the Mission Field? Are there no young people who excuse themselves from such service on the same plea of domestic duty, when the circumstances are such as would not restrain them from leaving home to be married, or to make money, or for the service of their country?

We need to examine ourselves lest the lawful interests of our earthly life hinder our whole-hearted service of God; lest our high-sounding reasons for holding back from fuller consecration are only excuses. The Lord says, "Come, for all things are now ready." May we all respond to the invitation, seeking not only spiritual food for ourselves, but longing that we may be privileged to help in bringing in other to the feast, "the poor, the maimed, the halt, and the blind."

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The Rector at St. Paul's, Cleveland Street (MX 2027) will be glad to hear from any person who is challenged by the need and wishes to discuss it.

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- 3.0 p.m. - 4.0 p.m. — "THERE WAS NO OTHER GOOD ENOUGH," Rev. A. D. Deane, Th.L.
 4.0 p.m. - 4.30 p.m. — AFTERNOON TEA.
 4.30 p.m. - 5.30 p.m. — "HE DIED TO MAKE US GOOD."
 Rev. R. A. Hickin, Th.L.
 5.30 p.m. - 6.45 p.m. — Basket Tea (Cups of Tea will be provided)
 6.45 p.m. - 7.30 p.m. — Films.
 7.30 p.m. - 7.45 p.m., Singing.
 7.45 p.m. - 9.0 p.m. — "TRY HIS WORKS TO DO."
 Canon M. L. Loane, M.A., Th.L.

Come and bring your friends to Moore Theological College on Saturday, 21st June, 1952

PERSONAL

The Most Rev. Dr. Campbell West-Watson, Primate and Archbishop of New Zealand from 1940-51, has been included in the list of the Queen's Birthday Honours and has been made a Companion of the Order of St. Michael and St. George.

The death is announced of the Right Rev. J. S. Hart, formerly Bishop of Wangaratta. Vic. Bishop Hart had been living in retirement in Melbourne.

The Rev. and Mrs. Basil Williams, of the Children's Special Service Mission, Sydney, are on a visit to Perth, W.A.

The engagement to be married is announced of Miss Alice Hunter, Secretary to the Archbishop of Sydney, to Mr. K. Ambrose, of Engadine, N.S.W. We offer our congratulations.

Recently the wedding of another lady of the Archbishop's Secretarial staff took place when Miss E. Huntley was married to Mr. T. Kilmartin. His Grace the Archbishop officiated at the wedding.

Bishop Chambers, the first Bishop of Central Tanganyika, is to visit his old diocese in November for the Silver Jubilee Celebrations. He then plans to come on to Australia and expects to arrive about Christmas time. Bishop Chambers, and his colleagues, had heavy but interesting Easter services at the Embassy Church in Paris. The city was crowded with English visitors over Easter and at the Embassy Church there were 1385 communicants for the Sunday. The Bishop of Fulham, our Bishop of Newcastle's brother, preached at the evening service.

The Bishop of Chichester has not had to go outside to find a new vicar of Hove, one of the most important cures in Sussex, in succession to the late Bishop Crotty, who died with tragic suddenness during the last session of Convocation. His choice has fallen on the Rev. Vernon K. Lippiett, who has been vicar of Bognor Regis since 1947. A former tutor at Chichester Theological College and Vice-Principal of Ely Theological College, Mr. Lippiett had a distinguished academic career at Cambridge, achieving "firsts" in Classics and in Theology. He is one of the Archbishop of Canterbury's examining chaplains. During the last war he was a chaplain in the R.N.V.R.

The Rev. A. R. A. Freeman, Assistant Minister at St. Andrew's Cathedral, Sydney, has received his Master of Arts Degree from Oxford University. Mr. Freeman graduated in Arts at Melbourne University in 1939 and at Oxford in 1948.

The Rev. H. Butterley, Curate of Narra-been, has been appointed Curate-in-Charge of Mascot, Diocese of Sydney.

The Rev. Barry Butler, Curate of Lithgow, has been appointed Curate-in-Charge of Sth. Granville, Diocese of Sydney.

The Rev. J. E. Mort, M.A. (Cantab), vicar of St. John the Baptist, Worcester, has been chosen as Bishop of Northern Nigeria.

Deaconess Evelyn Stokes, Principal of Deaconess House, Sydney, has resigned her position, and is shortly to visit England.

The following gentlemen were ordained to the Priesthood by the Archbishop of Sydney in St. Andrew's Cathedral on Trinity Sunday:—The Revs. Ian Booth (Curate-in-Charge of The Oaks); Barry Butler (C.i.C. South Granville); J. S. V. Buckman (C.i.C. Warragamba); F. J. Robert (Curate at Castle Hill); Donald Draper (B.C.A. Ceduna, S.A.). The sermon was preached by the Dean.

A wedding of interest took place on May 17, at the Presbyterian Church, Canterbury, Victoria, conducted by Rev. Mr. Beatty when Miss Mary Moody, elder daughter of Mr. and Mrs. C. T. Moody, of Canterbury, was married to Mr. Brian Short, son of Mr. and Mrs. A. L. Short, of East Willoughby N.S.W. Both the bride and bridegroom have spent some time among the Australian forces on the C.M.S. station on Groote Island, in the Northern Territory, where they hope to return early in July. We pray that God will abundantly bless their work together for Him.

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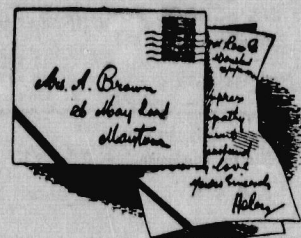
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THE LIQUOR ENQUIRY.

STATEMENT BY THE TEMPERANCE ALLIANCE.

From press reports of the evidence submitted by witnesses who appeared before the Liquor Royal Commission for the Temperance Alliance recently, the impression would be gathered that submissions made were "worse than lies" and "grossly misleading"—including factual material supplied by the Alliance for the Six O'clock campaign.

Because matters relating to the enquiry are largely subjudice until it is concluded, it is not permissible to make the comments we shall be free to make later, but the following facts can and should be made known at this stage:—

(1) Only a small proportion of the evidence submitted by the Alliance has appeared in the press.

(2) The examinations in chief and the re-examinations of the Alliance witnesses by Mr. Piggott has not been published except to an extremely limited degree.

(3) The public has been able to judge the evidence that has been given up to this stage only from its presentation to them by a press that has been persistently antagonistic to the Temperance cause.

(4) The witnesses called for the Alliance were all men of the highest integrity and with the longest experience of dealing with the liquor problem of any in Australia. They have an unbroken record for accuracy in presenting "the truth and nothing but the truth" on this issue.

(5) Figures and statements (some quoted from Alliance literature) and which the witnesses refused to withdraw, have since been re-verified and further supporting material has been prepared, but has not yet been called for.

The Alliance, therefore, asks its supporters and the public generally to suspend judgment on the veracity of its witnesses until it can comment freely and adequately on what has been transpiring at these proceedings.

(The above statement is supplied by the authority of the Executive of the N.S.W. Temperance Alliance, 30/5/52.)

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Diocesan News

BRISBANE

● Cathedral Completion Committee.

The Cathedral Completion Committee, which went into recess a year ago, has now resumed its status again.

It will be remembered that a social Appeals Committee, sponsored by Messrs. J. W. Fletcher and E. M. Tooth was appointed last year by mutual agreement of all concerned. This special effort was only intended to last for a limited time, and the Fund, as a result, has benefitted to such an extent, that the total has reached well over £90,000. We are greatly indebted to them for the great "lift" which the Fund has received during the past year.

It now remains for the Diocesan Synod, meeting next month, to decide what steps, if any, should be taken to inaugurate the first stage of the Building programme.

● The Diocesan Synod.

The Synod has been called to meet at the usual time this year, from June 16th onwards. It is hoped that there will be a large attendance of Synodsmen, and that the Business Paper will be found to be as interesting as in the last few years.

It is likely that Betting and Gambling, together with other threats to Home and Family Life, will be featured in the Agenda.

The Synod Service takes place on Monday evening, June 16th, at 8.0 p.m. in the Cathedral. The Cathedral Choir will be singing Evensong, and the second part of the Presidential Address at that service will deal with the Completion of the Cathedral.

A special invitation is given to all subscribers to the Fund to attend that Service, so far as circumstances and accommodation permit.

(From the Archbishop's Letter.)

SYDNEY

● The Mothers' Union.

The Mothers' Union will hold its Annual General Meeting in the Chapter House, Sydney, on Friday, 20th June, 1952, at 2.15 p.m. The Most Reverend the Archbishop of Sydney and Primate of Australia will preside. Speaker, The Rev. R. Weir, Chaplain of the Children's Court.

● St. George's, Mount Colah.

The Sixth Anniversary Service held on June 1, was well attended. The sermon was preached by the Archdeacon of Parramatta. A pleasing incident was the gift of a chaste brass lectern for the Communion Table by the Kindergarten and Senior Classes of the Mount Colah Grammar School of which Mr. and Mrs. W. Bailey-Sidwell are the Principals. The scholars have their Religious Instruction every Thursday morning in St. George's Church.

MELBOURNE

● The Lonely Elderly.

Ernest Poolman House meets a Need.

Archbishop and Mrs. Booth, accompanied by members of the diocesan committee of Ernest Poolman House, visited the Home recently and were welcomed by members of the House Committee headed by the President, Mrs. Arthur J. Day. Mrs. E. A. Poolman was present.

The visitors were entertained in the large lounge room and there, over a cup of morning tea, chatted with the guests. The surroundings and atmosphere were most homely, suggesting a companionship amongst these lonely people which gave a pleasure in life impossible to enjoy if living alone. It was quite evident that the house fills a need. This was stressed by the Archbishop in a few well-chosen words when he thanked Mrs. Poolman, her son, Dr. John Poolman, and daughter, Mrs. Mann, for their generous gesture in giving this home to the Church for the use of the lonely elderly. His Grace congratulated the Committee on the excellent job they had done in overcoming the initial difficulties. The taste shown in the choice of the furnishings was most noticeable. He also thanked the matron for her capable launching of the undertaking and the homely atmosphere created.

They then inspected the rooms and were impressed with the care and individuality shown by the guests. They all came away thankful for the generosity which prompted the gift and the sympathetic efficiency with which it had been served from the outset.

GIPPSLAND

● The Jubilee Celebrations.

The Bishop writes:—

"We had a really wonderful time for the whole eight days of our celebrations. I think the highlights were the Youth Tea, with over one hundred and seventy young people coming from over one hundred miles radius — they made a big feature of the opening service when Canon Pain gave a great message to all concerned; and our Jubilee Services on 20th, which were such as never to be forgotten. It was the actual day of the Consecration of our First Bishop. The Holy Communion was celebrated by Bishop Cranswick, assisted by Canon Pain and myself, thus linking the three Episcopates.

"I hope you may have listened in to the Jubilee Service in the evening, when the Archbishop of Melbourne preached a great sermon of encouragement and faith, and we had the joy of Collating three Archdeacons. "Synod was a very happy time of fellowship, and we did much useful work.

"Our Diocesan Conference and Festival was well worth while and well attended, but perhaps the greatest thrill of all was the one thousand children coming to the Children's Day on Saturday, 24th May, when all received a New Testament, and had a great day, with a Service in the Cathedral; lunch at Bishopscourt; a visit to the R.A.A.F. Station, and St. Anne's.

"I feel it has been a time of real inspiration and encouragement to us all, and makes us more determined to go forward in the work of the Master in our beloved Church in this land."

Concerning the Children's Day, one of the younger pupils of St. Anne's has written:

"Last Saturday nearly 2000 children from all over the Diocese of Gippsland went to Sale for a service held in the Cathedral. The Cathedral was packed, and people and children sat in the aisles and on forms. The service was lovely and part of it was broadcast. Everybody at the Service received a New Testament from the Church. After the service we had lunch at Bishopscourt, on the lawn. It was crowded. Then we went to the aerodrome where a plane banked, circled, dived, spun and zoomed to entertain us and looped the loop. Then the boys were taken off to be shown over an aeroplane. We then went to St. Anne's to have tea and at 5 o'clock left for our various homes. Did we enjoy ourselves? We shall never forget that day."

ADELAIDE

● Appointments.

On Friday, May 2, the Bishop instituted the Rev. G. R. Delbridge to the Parish of Holy Trinity, Adelaide.

On Friday, May 9, the Bishop instituted the Rev. V. H. G. Sherwin to the parish of Murray Bridge.

The Rev. B. W. Brooker, who has returned from service with the forces in Japan and Korea, has been appointed by the Bishop to the Koolunga district.

● The Senior Bishop of the Anglican Communion?

Could anyone tell us who is the senior Bishop of the Anglican Communion? We mean, of course, by consecration, not by age. Our own candidate for the position is Bishop Nutter Thomas, who was consecrated Bishop of Adelaide on the Feast of the Purification, February 2, 1906, and who is living in retirement in Adelaide and, we are glad to say, in excellent health. But we have not been able to verify our conjecture, which may be quite wrong.

—From "Church Guardian."

CANBERRA AND GOULBURN

● Rectory Furnishings.

As instructed by the first session of Synod which met in Yass in 1950, the Diocesan Council prepared and presented an ordinance concerning certain rectory furnishings. Clause 33, sub-clause (e), of the Parochial Administration Ordinance was amended so that among their duties churchwardens shall have this one: "to provide a refrigerator and suitable floor coverings for hallways, the study, kitchen, and bathroom, and blinds for all windows in the rectory." (Synod inserted "refrigerator" into the list.) No two rectories are the same, and these furnishings have usually to be bought with a particular house in mind. Not many rectors are in a position to buy them each time they move. This ordinance will ensure that the floor-coverings in these rooms and the blinds are suitable for the places for which they are intended and will, incidentally, reduce the expenses of clergy removals—there will be that much less to move!

(From the Synod Report of Second Session of the Twenty Fourth Synod.)

● Old Age Pensions.

Synod also passed a resolution urging the Commonwealth Government to restore the

old age pension to its previous purchasing power and to introduce progressive reduction of the means test. It also agreed that it viewed with grave disquiet and disapproval the Government's recent refusal to review pensions in the light of the increasing cost of living.

When the last-mentioned resolution came before synod the president showed apt respect for the passing of time in the few remaining moments of the session. The mover was, quite rightly, prepared to speak to the resolution with vigour, but just as he was about to begin, the president said, "Does anyone disagree with this resolution?" Synod consented by silence. "Well, all those in favour?" he continued. "Ayes" from all parts of the hall. "Carried," the president declared, amid laughter and applause at the singular way in which the matter was decided. As the mover of the resolution sat down, the president explained, "I learnt that one at the United Nations!"

(From the Synod Report.)

● St. John's Parish Festival, Canberra

The Parish Festival commemorating the 111th anniversary of the laying of the foundation stone of the Church of St. John the Baptist, ended on 25th May.

His Lordship, the Rt. Rev. Dr. E. H. Burgmann, Bishop of Canberra and Goulburn, attended the 11 a.m. service at St. John's, when the preacher was the Rev. G. F. Pyke, Rector of Bungendore.

Last night, a special service commemorating Empire Youth Sunday was held in St. John's. The preacher was the Rev. H. McCallum, of Goulburn, who read the special Youth Message from Queen Elizabeth.

In his sermon at the 11 a.m. service, the Rev. G. F. Pyke asked the congregation to give thanks for the heritage they enjoyed in the Church of St. John.

He asked them also to give thanks for the pioneers, who by chance, chose the site, little knowing what the future held for the church they built and the life and activity which would arise and develop in its environs.

"I pray that this festival may be so blessed to us all, that the Apostolic counsels may rule in our hearts, and illumine our daily lives."

Choristers from St. Andrews.

An outstanding feature of the last two days of the St. John's Festival was the visit by 23 boy choristers of the St. Andrew's Choir School, Sydney.

They arrived in Canberra especially for the finale of the anniversary celebrations, with their headmaster, the Rev. M. C. Newth, and the choirmaster, Mr. H. H. Bancroft.

On Saturday afternoon, the Speaker of the House of Representatives, Mr. Cameron, welcomed them at Parliament House and took them on a tour through the building.

On Saturday evening in the Ainslie School hall, the choristers assisted by the Canberra Combined Church Choir and Canberra artists, gave a delightful concert, which was warmly applauded by the well-filled hall.

They were welcomed by the Ven. Archdeacon Davais and the headmaster of Ainslie School, Mr. Davis.

Members of the Combined Church Choir rendered negro spirituals and excerpts from "Lilac Time." Solos were sung by Mrs. Myra Law and pianoforte solos were given by Miss Val Keynes. The accompanist was Miss L. Saunders.

Yesterday morning, the choir sang at the church parade at the Royal Military College and later in the morning they sang matins at St. John's Church. Mr. Bancroft played the organ.

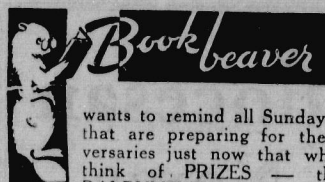
They left for Sydney recently, and broke the journey at Goulburn where they sang at the evening service in the cathedral.

● Anglican Men's Movement.

In the past year or two the Anglican Men's Movement has established many branches throughout the Canberra and Goulburn diocese. Already, the movement is spreading beyond the borders of the diocese.

One of the more recently formed branches is the one at Taralga. After the inaugural meeting some months ago, the committee set to work to organise a dinner for the members of the branch. This took place on the 18th April when upwards of seventy local men gathered together for this dinner and to hear the guest speaker. The guest speaker on this occasion was Mr. Lester C. Webb, Reader in Political Science at the Australian University, Canberra, who chose as his subject, "The Church and Politics?" Other guests at the dinner included the Chaplain General of the Movement, the Ven. R. E. Davies, M.A., the General Secretary, Mr. T. W. W. Pye, the Rector of Taralga, Rev. J. W. A. Brain, the Rector of Balaklava, Sth. Australia, Rev. K. A. Osborne, and Rev. K. C. McAlpine of the Taralga Presbyterian Church.

The next speaker at the Taralga branch is to be the Ven. Archdeacon Davies, Rector of Canberra, and his subject will be "Why I am an Anglican."



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ARCHDEACON T. C. HAMMOND HONOURED AT ENTHUSIASTIC GATHERING.

(Contributed.)

On Thursday, 29th May, St. Philip's Hall, Sydney, was filled by an enthusiastic crowd of people who had come to pay tribute to Archdeacon T. C. Hammond, whose work and witness in the cause of Protestant and Evangelical Christianity has been so outstanding for so many years.

As the mouthpiece of the various Protestant bodies, the United Council of Protestant Action had convened the meeting and the President of the Council, the Rev. B. G. Judd, occupied the chair. Many clergymen and laymen prominent in the church life of Sydney were on the platform. In addition to a letter of appreciation of the Archdeacon's work in the Diocese of Sydney from His Grace, the Archbishop, apologies were received from the Moderator of the Presbyterian Assembly, the President of the Methodist Conference, the Chairman of the Congregational Union, and from many other clergy of the various denominations.

The Rev. B. G. Judd said that every one of the organisations represented on the United Council was indebted to Archdeacon Hammond for his unique contribution in every aspect of Protestant witness—in scholarship, leadership and evangelism.

His regular broadcasts from 2CH during the past 10 years have attracted ever-increasing attention. "We have come to think of Archdeacon Hammond as a great Australian whose understanding of the Australian scene has enabled him to give just the kind of leadership most needed."

At the last moment Bishop W. G. Hilliard was prevented from coming, but he sent the following message: "I am particularly sorry that I have been

prevented from attending the meeting to honour Archdeacon T. C. Hammond, whose contribution to the cause of true religion in this community has been quite outstanding. I am all the more glad to know of this public demonstration of appreciation in view of the Archdeacon's apparent vigour which indicates many more years of valuable service."

The Rev. S. W. McKibbin, the President of the Council of Churches, said that the Archdeacon was a great scholar, a great Protestant and, above all, a great Christian. "I am a Methodist," said Mr. McKibbin, "but I thank God for three remarkable men in this community—the Archbishop of Sydney, Bishop Hilliard, and Archdeacon T. C. Hammond. As Principal of Moore Theological College his work will endure and have its influence through the years that lie ahead." The Rev. H. H. Davison spoke of his meeting with the Principal when he arrived in April, 1936, to take up his duties at Moore College, and when all the 12 students of that year went to meet the ship wondering what the new Principal would be like. "In his lectures he has always taught us to see both sides of the question and to be scrupulously fair to the viewpoint from which we differ."

Mr. David Crawford spoke on behalf of the students of 1952. "The Principal is always emphasising the need for consecration to Christ our Lord. He makes it very clear that unless this is our aim we have no right to be contemplating ordination." Mr. Crawford quoted some interesting figures which indicated the growth of Moore College during the last 16 years. In 1936 there were 12 students. During the years after the World War, the number reached a record of 81 in one year and has now settled down to an average of 63. Since 1856 when the College was founded, there have been 668 graduates of whom more than one third have been trained by the present Principal.

Mr. G. Ross Thomas, C.M.G., the former N.S.W. Director of Education and Secretary of the United Church Action made the presentation to the Archdeacon of a beautifully upholstered study chair while Mrs. Hammond received a very appropriate parcel of Irish Linen. Mr. Thomas spoke very feelingly of his deep regard for the Principal and Mrs. Hammond.

When the Archdeacon rose to respond he was greeted by prolonged applause. The Archdeacon described some of his early experiences in Ireland as a street preacher. He told of a young man who broke through the cordon of police who were posted to guard the preachers from the violence of the mob and snatched a New Testament from the Archdeacon's hand, and striking a match, set fire to it. There was only time to say to the young man: "That's God's Word you are burning, and, as a matter of fact, it is your own Douay Testament" before the police charged and the young man made his escape. But the words made him uneasy. He procured a New Testament. Light dawned on his soul. The Archdeacon told of the young man's move to Australia in an effort to combat lung disease — of a short but fruitful ministry in Bendigo. "It began," he said, in a street preaching riot; it ended in an effective Ministry in Australia."

"There is need for us to wake up," said the Archdeacon. "We are confronted with a highly organised and efficient body that has its objective clearly defined. Nothing will enable us to make Australia what we wish it to be, but a return to the living truths of the Gospel which formerly lifted Britain to the proud position of pre-eminence which she held for many centuries."

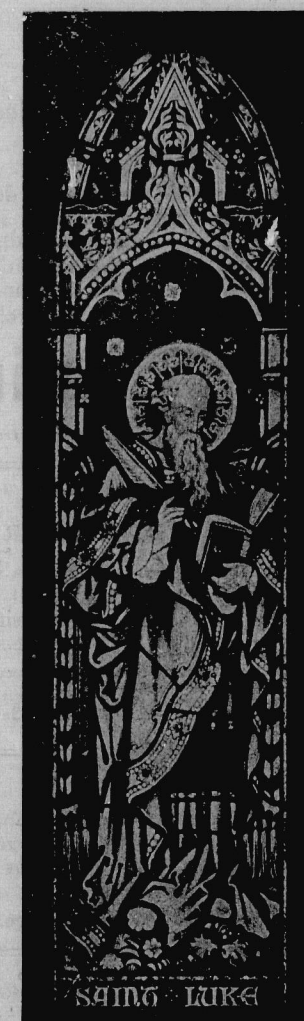
The meeting closed with prayer and the Benediction which was pronounced by Archdeacon R. B. Robinson.

The excellent musical programme was provided by Mrs. Clarice Inglis, Mr. Archie Hamilton, and Mr. Thomas Newberry.



ARCHDEACON HAMMOND speaking in St. Philip's Hall on 29th May

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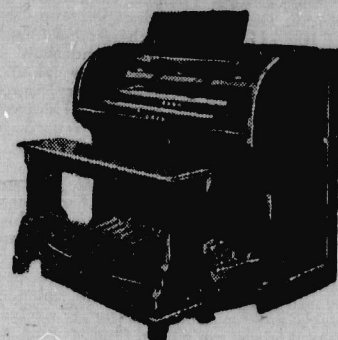
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June 15. 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or
Romans i. Psalms 1, 3, 5.

E.: Josh. v 13-vi 20 or xxiv or Job
ii; Matt. i, 18 or Acts viii, 26. Psalms
4, 7, 8.

June 22. 2nd Sunday after Trinity.

M.: Judg. iv or v or Job iii; Mark ii
23-iii 19, or Rom. v. Psalms 10, 12,
13.

E.: Judg. vi 33-vii 23 or Ruth i or
Job v 6; Matt. ii or Acts ix 1-31.
Psalms 15, 16, 17.

June 29. 3rd Sunday after Trinity. (St. Peter, A. & M.)

M.: I Sam. i or Job xix or Ezek iii
4-11; Mark iv 1-29 or Rom vi, or Acts
xi 1-18. Psalm 18.

E.: I Sam. ii 1-21 or iii or Job
xxviii or Ezek xxxiv 11-16; Matt. iv
23-v 16; or Acts x or John xxi 15-22.
Psalms 19, 20, 21.

C.M.S. NEWS.

A Conference of Leaders and Friends of
the Church Missionary Society will be held
on Saturday, 21st June, when the Rev. H.
M. Arrowsmith will be the Chairman. Ses-
sions at 2.30 and 4.30 p.m. will be held in
the Bible Hall, and at 7 p.m. in C.M.S.
House, when practical aspects of the work
in the parishes will be discussed.

"Newton Cottage," Woodford, the gift to
the Society of Dss. Sophia S. Newton, will
be dedicated by His Grace the Archbishop
at 11.30 a.m., on Saturday, 28th June. Those
intending to be present are asked to con-
tact the General Secretary.

A Half Day of Prayer will be held on
Friday, 20th June, when prayer will be
offered for the world and the present crisis,
for C.M.S. and the world task, and for the
Society's great financial needs. Sessions
will be—2 to 5 p.m., in No. 2 Committee
Room, Diocesan Church House, and 7 p.m.
to midnight at C.M.S. House. All friends
are invited to join with us in prayer on
this day.

The new recruits on the North Australian
Stations are settling in. Deaconess Norma
Farley and Miss Judith Stokes have already
started work in the School at Groote Eylandt,
and Miss Jane Munro is hoping to commence
schoolwork at Roper River shortly.

Sister James is now due for furlough, but
will not leave Roper River until a nurse
is found to relieve her.

News has just come through of the birth
of a son to the Rev. and Mrs. Tom McKnight
at Arusha, Tanganyika.

A Farewell Communion Service will be
held in the Cathedral Chapel on Saturday,
14th June, at 6.30 p.m. for Mr. and Mrs.
Brian Short, and Sister Irma Faulkner, who
leave shortly for North Australia.

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"Make Full Proof of Thy Ministry"

(By the Very Rev. S. Barton Babbage, M.A., Ph.D.)

(Being the sermon preached by the Dean of Sydney and Principal-Elect of
Ridley College, Melbourne, at the Ordination of Priests in St. Andrew's
Cathedral on Trinity Sunday, June 8th, 1952.)

There is an arresting passage in Canon Charles Smyth's book on "The Art of Preaching." He is speaking of the technique of preaching. He says: "Admittedly technique is not everything. It is most emphatically not the one thing needful. Any man can preach, and preach effectively, who reads his Bible and says his prayers and loves his people; and no man can preach effectively who does not read his Bible and says his prayers and love his people. He may be fluent and he may be clever, but though he speak with the tongues of men and of angels, and though he know all mysteries and all knowledge (including Eddington and Jeans) unless he reads his Bible and says his prayers and loves his people, his preaching will be merely wind."

Now that is worth saying and is well said. But what is true of preaching is also true of the wider work of the ministry; no man can do the work of the ministry effectively, whether at home or on the mission field, unless he reads his Bible and says his prayers and loves his people.

These three things are of fundamen-
tal importance.

First, we must read our Bibles. The Bible is God's word to man, and it is only by reading God's word that we gain a true understanding of both God and His purposes for the world. It is the Bible which gives us a true insight into both the nature and the destiny of man; and which tells us the story of our glorious and costly redemption.

We must read our Bibles. Familiarity, says the old proverb, breeds contempt. There is a real danger that an easy familiarity with the text of Holy Scripture will lead to neglect of system-
atic study; we neglect, however, this

important duty at our peril. It is only by meditating continually on God's word that we will learn the mind of Christ, and that we will be saved from the error of confusing the word of God with the word of man. It is only by reading the Bible that we will have a right judgment, a true discrimination, a just understanding of the will of God.

We are all in danger of being subtly corrupted by the atmosphere in which we live; by worldliness and secularism and paganism. These things pervade the life of contemporary society and especially the life of Sydney; here paganism is blatant and aggressive. We will only be preserved from compromise and base betrayal by studying the word of God; this is our first and fundamental responsibility. It is not an optional extra; our ministry is dependent upon the reading of God's word. We must listen to God speaking to us in judgment and in mercy through the word.

Secondly, we must say our prayers. This obvious duty is often neglected. It is easy to achieve what is called the barrenness of a busy life. Someone has said that in the Apostolic days it was the custom to wait in prayer for the guidance of God's Spirit; to-day it is our custom to set up a committee. There is truth in this cynical observation; there is often a real danger that we may be guilty of the blasphemy of organising God's Spirit. We must say our prayers. Good works are not a substitute for our prayers, but they should be a supplement. Consequently our "busyness" must be an expression of our dedication to God's will.

This point must be stressed. Our plans and purposes must be conceived and born in prayer, for, "unless the

Lord build the house, they labour in vain that build it." Our activities are barren unless they are baptised in prayer.

We must, therefore, make time to pray. Prayer is no formal and perfunctory activity; on the contrary, it is the activity of the whole man in complete surrender and utter dedication to God.

So through prayer our spirits will be refreshed, our minds enlightened, and our minds singly diverted to the glad fulfilment of God's will.

We must read our bibles, and say our prayers and love our people. We will not serve effectively unless we have a real concern for those among whom we exercise our ministry. If we love our people, we will be preserved on the one hand, from patronising condescension. There are few things so objectionable as pomposity and pride, arrogance and conceit. The servant of Christ must be the servant of all; "for even the Son of Man came not to be ministered unto but to minister, and to give His life as ransom for many." If we really love our people we will be preserved from making ourselves lords of Christ's flock.

On the other hand, we will also be preserved from cringing servility. Obsequiousness does not become the minister of Christ. We should possess a holy boldness; fearing God we should fear no man. It was said of the old covenanters that they abased themselves before God and put their feet on the necks of Kings. Consequently, if we really love our people we will be preserved from unworthy servility, and we will be enabled to serve without fear or favour, prejudice or partiality.

We must love our people in the same way that Christ loved us. I do not need to remind you that love, for the Christian, is no soft nor sentimental thing; it is costly and sacrificial. We must love our people with costly self dedication, we must be intensely concerned about their spiritual welfare; we must desire for them the very best. We must be prepared to suffer and to